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## WEEKLY REVIEW.

—The Church Association had their autumnal meeting at Manchester last month. Mr. Shipton, the Chairman, spoke very strongly in his opening address of the attitude of the Bishops towards the Evangelical portion of the Church. Referring to the inhibition of the Rev. Mr. Scott for teaching Transubstantiation, by the Bishop of Gloucester and Bristol, he said that "a Bishop enforcing the law has come to be a fact worthy of notice." He did not think the Bishops deserved the confidence of the Evangelical party. "If the Bishops never show any sort of favour to men who represent Evangelical principles, are they the men who are to be entrusted with Evangelical interests?" He made an exception of Bishop Baring among the men who have gone, and Bishop Ryle among those who are still with us. The conclusion he reached was that "if Protestant interests are to be protected they shall be protected by the whole body of the people of the Church of England [represented in Parliament] and not be left to the hierarchical governors of the Church." Our sympathies are fully with those who represent the cause of Protestantism and Evangelicalism, but we must say that the Church that looks with more hope to the world, the great body of the people, than to its own Episcopal Governors, is in a bad way. Her own Governors are misgoverning her, precipitating her in a path of destruction, and her only hope under God is in a Parliament largely composed of ungodly men, unbelievers, Non-conformists even!

—The Rev. Mr. Greaves, of Clifton, followed with a paper on "Parliamentary Control of the Church," from which we take the following:—

The State is as much under the control of Christ as the Church. The State is as sacred as the Church, and altogether as much an ordinance of God.—Cæsar is as truly an ordinance of God as Caiaphas. It may be interesting and useful, in the present state of the public mind, to remind men of a very remarkable choice that was made by the Apostle Paul as to the appeal he should have in his case. St. Paul was a member of the Jewish Church; he was at the same time a freeman of the City of Rome. Under peculiar circumstances he was accused by his brother Churchmen of heresy. "After the manner," he said, "that they call heresy, so worship I the God of my fathers." He got into a tumult in consequence, but was rescued from the immediate dangers by the commander of the Roman troops quartered at the time in Jerusalem. Under the control of the Roman governor, a choice was given him. He was asked whether he would be tried at Jerusalem, where the Ecclesiastical Court sat, or at Rome, where the Civil Court sat; and he made his choice, he appealed to the Civil Court. "I stand," he said, "where I ought to be judged, before the judgment-seat of Cæsar. I appeal unto Cæsar."

Paul would not have done that if Cæsar's Court had been an ungodly thing, and the Ecclesiastical Court a godly thing; but he knew, and we ought to know, that the State is as truly an ordinance of God as the Church; and he expected fairness in Cæsar's tribunal, while he had good reason to suspect that there would be unfairness in the Ecclesiastical Court at Jerusalem. And, therefore, he appealed to Cæsar. This is a very instructive fact, and it demolishes the theory "that spiritual matters should be dealt with by spiritual persons, and ecclesiastical questions decided by ecclesiastical authority."

We certainly do not believe that the State is as much under the control of Christ as the Church. This is said not merely of a state in Christendom but of the Roman state, a heathen state. Christ is indeed Head over all things to the Church; he is able to deliver Peter out of the hands of Herod and in due time to execute judgment upon Herod. But the Roman State was certainly not governed with reference to the interests of the Church. The power of the Empire was for three centuries put forth to crush the Church of Christ. Christ bids his people, while they render all obedience to the civil power, to come out from the world and be separate. We have just seen that the Bishop of the Church of England are misgoverning the Church and protecting error rather than the truth. Well who appointed these Bishops? They were appointed by the State, the powers that be, the very powers in whom our Evangelical friends profess to rest their hopes. Paul did not appeal from the Church to the State; he would have been well content to submit his cause to the Apostolic Church in Jerusalem; he appealed from an apostate Jewish hierarchy, from those who had murdered the Prince of Life and his followers to the Emperor of Rome. And what did the Emperor do for him? He kept him in prison some years and then cut off his head. It is the devotion of the Evangelical portion of the Church of England to State rule, that has brought her into her present perilous condition. Separated from the State, she would have found it easy to separate herself from Ritualism and Latitudinarianism and have had Governors after her own heart. Then would she be a power indeed, far more successful than now in fighting the battle of the Gospel against the Romanizers.

—We make one more extract from Mr. Greave's paper:—

Surely it behoves us to reflect how easily our position as Protestant Churchmen might be rendered untenable; a very few alterations in the Prayer-book in a sacramental direction, or the omission of certain of the Thirty-nine Articles in a Broad Church one, would leave us no option but secession.—One thing is plain as the sun at noonday, that no increase of Episcopal power would check Ritualism. The bishops cling for the most part to the veto which they now have, and use it to shield Ritualistic offenders. They constantly promote the very men whom one of their number has described as digging the grave of the Establishment, and they as constantly discourage those who identify themselves with Protestantism.

—At this meeting of the Church Association objections were taken to the Clerical Synod (a Synod composed exclusively of clergy) as an important and likely to become a dangerous factor in the Government of the Church. Another subject treated was "Idolatry in the Church." We must try and make room for it.

—Some months before his tragic end President Lincoln said to a friend that he had been much impressed by the following passage in Deuteronomy, 3rd chapter, in which Moses, having successfully brought the Israelites through the wilderness, stands with them, after forty years of expectation, on the borders of the promised land, and entreats that he may be allowed to enter with them:—

"And I besought the Lord at that time, saying, O Lord God, thou hast begun to show thy servant thy greatness and thy mighty hand; for what God is there in heaven or in earth that can do according to thy works and according to thy might. I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me; and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter."

Lincoln, in the wonder-working providence of God, had been raised up to the place of power in the time of the nation's crisis, and had proclaimed freedom to the four millions of slaves. The pro-slavery party waged a dreadful war to hinder this manumission from taking effect. Many besides Lincoln himself had seen a similitude between the work assigned to him in providence and that assigned to Moses. And it appears that Lincoln had an impression that while, like Moses, he would be permitted to see the defeat of all his enemies and the work of emancipation carried to a successful issue, he, like Moses, would not be allowed himself to enter with the freed ones into the new regime. He knew that he had many enemies, and believed that he was immortal till his work was done, but he had a presentiment that this accomplished, he might fall by the hand of an assassin. Mr. Lincoln spoke freely of the impression made upon his mind, to his friend Mr. Chiniquy, in July, 1864, and the latter describes the conversation in his autobiography. Some years before, in 1856, when Lincoln was a lawyer in Illinois, he had been a true friend to Chiniquy, saving him from being crushed by his Bishop in a criminal prosecution, and he continued his friend till the end of life.

—Mr. Chiniquy believes that the plot to assassinate Lincoln was a Romish plot. It is very remarkable that not only Booth but

every member of the conspiracy hatched in the house of Mrs. Surratt, was in connection with the Church of Rome. A letter written by the Pope to Jefferson Davis, had made the public aware that his sympathies were on the side of the Southern Confederacy, the pro-slavery party.

—For a good while scientists have been speaking of the nebular hypothesis as the only one that could be maintained or countenanced by thoughtful men. Very many have argued from it as though it were an accepted and incontestable theory of the origin of worlds. Now we are told that the nebular hypothesis, as fashioned by Laplace, no longer fits in with all the known facts. Among the assailants of the theory that have lately come forward, are M. Faye of France, and M. Welf and Dr. Carl Braun of Germany. If the nebular hypothesis is to be discarded, then the immense number of papers, articles and books in which Science has with such profundity and complacency reasoned about this primal condition of things, must be cashiered. Common people, aware that just so far as the penetrating power of the telescope has enabled us to pierce, the visible nebulas, so-called, have been resolved into stellar orbs too distant to reveal themselves individually, have concluded that the remaining cloud-like bodies were similarly constituted. It has always appeared to us strange that a mere vapour-like substance at such an immense distance as to baffle our most powerful telescopes should be able to radiate light over such enormous spaces. The Bible tells us that it is by faith we apprehend the nature of the primeval creation. Nobody was there to see it but the Creator. Creation must in the nature of things be altogether different from conservation. The study of the things that exist may make us acquainted with the laws relating to the order of existing nature, but cannot certainly make us acquainted with the laws that had to do with creation. Our modern science, in many of its flights, appears to have bid good by to the inductive philosophy, advancing step by step as the stepping-stones are found, and to fancy that its glory is to be achieved by speculations and hypotheses.

Braun's hypothesis is important as showing a disposition to reject almost entirely the theory of Laplace by one professing to restore it, and secondly as indicating a disposition to advocate an almost simultaneous creation or formation of all suns and satellites. It has not been easy to reconcile the language of the first chapter of Genesis in respect to the formation of the sun, moon, and stars, with the nebular hypothesis. According to that theory the sun and stars are much older than the earth, and a reconciliation has been sought in the fact that on the fourth day the mists which had concealed the sun and stars were condensed, the atmosphere cleared, and the sun and stars made visible. But by Braun's hypothesis, published this year, the condensations in the nebulous mass were virtually simultaneous, and it is impossible to tell whether the earth or the sun is the older orb. The entire sidereal system of orbs was in formation at one and the same time.

The account in Genesis 1: 3-21 has nothing to do with the original creation. The earth is taken up in the 2nd verse at a very late period of its existence and the narrative following shows the steps by which it was brought into its present condition, fit for the abode of man. The work of the fourth day is to bring the heavenly bodies into visible relation with this globe, after a period in which they had been excluded by the vapours that swaddled the earth. The Bible relates first and last to man and to man's earth. Even the heavenly state to which he looks forward is to be found in the earth renewed.

—We find the following notice in the papers :—

The "Star of Bethlehem," the appearance of which was predicted some time ago, is now seen at Cawnpore, after 8-30 p. m., just close to Venus.

Many attempts have been made to explain the star that guided the wise men to Bethlehem, by some conjunction of planets, or by a periodically-appearing star. But it is certain that no planetary or stellar body could have guided the Magi from one place to another. Even in the few miles between Jerusalem and Bethlehem the sign appeared to them and guided them to the very house where the child Jesus was. Whatever it was it must have been a body moving in our atmosphere, and at no great height.

—Cardinal Gibbons, in the *North American Review*, indicates certain defects in the American Republic as now administered. Some of these are patent and acknowledged. But he complains of the Public Instruction, because it does not provide for the religious instruction of the children. We do not know that there is any where, all things considered, a more admirable system of Public Schools than exists in America. These schools are, we believe, still opened with reading of the Scriptures. Formerly, the Bible had a place in the curriculum of study, but on account of the great outcry raised by the Roman Catholics, religious instruction has to a great extent been omitted. And now we find Cardinal Gibbons complaining that religious instruction is not given. What does this mean? It means that the Romanists want schools where the Roman Catholic system may be taught, *at the expense of the State*. Having accomplished one end, the expulsion of the Bible from the Public Schools, they now seek another, viz. that they may have State-supported schools where Romish priests may inculcate Romish doctrine. The *Bombay Catholic Examiner* highly applauds this article. It says :—

He has shown how even an excellent national Constitution, and one of which he is an unfeigned admirer, may, unless submitted to the Church and guided by her laws, deviate into ways which are wicked and unlawful and as hurtful to the stability of the State as they are to the interests of religion and the salvation of souls.

What would the signers of the Declaration of Independence have said if they could have anticipated a day in the 19th century when a Romish Cardinal would have been found complaining that the Union is not *submitted to the Church and guided by her laws*, that is the laws of the Church of Rome?

—The *Bombay Catholic Examiner* seems to think that we spoke of Catholic Emancipation as one of the features of Her Majesty's reign. We of course knew when we wrote it that the Emancipation Act antedated Her Majesty's reign by some years, but we also knew that the legislation of Her reign has followed the same line, removing one disability after another that rested upon Roman Catholics.

The phrase "civil and religious liberty" is an excellent shibboleth, and lends itself readily to a deal of eloquent, if not empty, declamation. It would be well, however, to have a clear and precise definition of what it really means; as the words are frequently applied in our day it is often difficult to determine what particular sense is attached to them by those who are so lavish in the use of them. Does our venerable contemporary want the Pope to give his sanction to the destructive principles disseminated by the Nihilists in Russia, the Communists in France, or the Socialists in Germany or nearer home?

We may indicate what we mean by civil and religious liberty. Freedom to fulfil all the duties of a good citizen; freedom to seek, to know, to prove, to embrace the truth. We know of no sadder servitude than that of being compelled to regard as truth what the priest tells you is truth, to be taught that doubt is a sin to be confessed and forsaken, and to be denied the privilege of coming to Christ and God except through various intercessors appointed by the Pope.

—The Rev. Mr. Meyer's address on "the First Step into the Blessed Life" has been published as a tract and has already had a large circulation. We believe in the Blessed Life and trust this little book may help many to enter it. But as we remarked some months ago, we fear that some may be stumbled by the statement that Consecration is the first step into the Blessed Life. We have known so many instances of careful, solemn, prayerful consecration leaving the heart as incapable of good as it was before. The transference of our whole being to Christ to be henceforth swayed by him, is in itself an act so stupendous that it cannot be accomplished without the mighty power of the Spirit of God. It is a certain discovery of Christ that we must make and then it becomes the simplest thing to consecrate all our powers to Him. And this discovery of Christ is faith. Without faith it is impossible to please God. At the very outset of this tract Miss Havergal is quoted to prove that consecration is the stepping-stone to the Blessed Life. It was on advent Sunday, 1873, that I first saw clearly the blessedness of true consecration, says Miss Havergal, and then she describes the process: "First I was shown that the blood of Jesus Christ cleanseth from all sin; and then it was made plain to me that He who had thus cleansed me, had power to keep me clean; so I utterly yielded myself to Him and utterly trusted Him to keep me." Here certainly the yielding was not the first thing. It was a certain discovery of Christ that she made; this broke every barrier down; she recognized his all-sufficiency and all-willingness, and surrendered herself joyfully into his hands. So the merchantman seeking goodly pearls when he found one of superlative excellence, it was an easy thing to give all that he had for it. And the man too who found treasure hidden in a field. Recognition and then surrender. It is by the mercies of God revealed in Christ, we are urged to present our bodies a living sacrifice. The motive power is in what we see of Christ. "I, if I be lifted up, will draw all unto me." We believe that multitudes are distressing themselves with the

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idea that they must first consecrate themselves and then discover the glory and beauty of Christ. They make themselves supremely miserable, but the heart remains what it was.

—Says Bishop Ryle: "I believe the last day will show that to many a young man *betting* has been the first downward step to loss of character, loss of place, loss of happiness and loss of soul."

—There was recently at the Y. W. C. A. building, *New York*, a meeting of delegates from different Women's Associations, and Mr. Drummond visiting the building was asked to address the ladies. The following is in abstract of his remarks:—

"What is at present most wanted in Christian work is quality rather than quantity. The soul of man or woman is the most delicate, sensitive and beautiful thing in the universe, yet we deal with it by methods often rough and harsh. To work with it in a truly fine and beautiful way is given to hardly more than one man or woman in a city. The work of Christ cannot be done immediately and without preparation. It must be done by organization, by patience. A man may go to a hundred meetings and not get the comfort he wants. He is like one stranded on some little shoal, who does not know how to get off, and yet the touch of a kind and sympathetic hand can easily free him. People's hearts must be reached to-day by methods different from those of twenty years ago. Owing to the growth of cultivation we are no longer satisfied with the Theology of our parents—I do not say with the Religion of our parents—we would be grateful and glad to possess that; but we cannot accept some of the old theories. The outlook is changed. The minds of thinking people to-day encounter poisons never met before. Among young men in our colleges there is revolt against the narrow things, the unlovely, intolerant and inconsistent things whereof we Christians are convicted. What such men need to be told is, what Christianity is *not*. They *must* fall in love with the kingdom of Christ when they see it as it is. And so it is with young women. With many of the best minds and the largest and richest natures and most honest hearts, the problem is to reach those who have never found that hearty faith which would enable them to have a ready and eager sympathy with Christian work. I can imagine no more beautiful future for the Y. W. C. A. than a constant holy aim to add to the beauty of womanhood the flower and grace of Christianity.

During the whole autumn, Professor Drummond has been visiting the colleges of the United States, seeking to stimulate and organize Christian activity among the students, and to resolve the doubts and difficulties of individual minds. We have a letter from a friend in America who has seen a good deal of Mr. Moody and Mr Drummond this year, and we take the liberty of printing some of his remarks.

"Professor Drummond is a man who will bear knowing well. Totally different as he is from Mr. Moody in manner, training and modes of thought, there is no man among the many friends and co-workers of Mr. Moody who seems to be more congenial to him, or with whom he can work and talk more freely. He is but 35 years old. Mr Moody especially delights in young blood, other things being equal.

"Mr. M. first hit upon him some ten years ago during his earlier great campaign in Scotland, and Mr. Drummond who was but just out of College accompanied him and worked very effectively with Mr. Moody at that time and for over a year. I have heard Mr. Moody say that he never saw an unchristian thing in the man, and that no other co-worker was ever so helpful to him in winning young men, or winning highly trained skeptics to the knowledge and love of Christ. Even since that time Mr. D. has carried on active work in the way of Bible teaching and soul-saving in connection with his professional studies and duties, and his own Christian experience and work have given him a preparation for the consideration of the questions in his famous book of which few admirers of the book are aware, and as few of his detractors. He has some critics who are starched so stiff with orthodoxy of their own poor sort that they can see little but evil in the influence of the man or his teachings, and who are so ill-qualified to judge of the sort of questions with which Mr. D. often deals that they only mis-represent him whenever they speak of him. Mr. Moody keeps a very broad platform, lets every man say his say, and cares more for the evidence of a loving life and spiritual tone and power than for the phraseology of doctrine or particular mode of presenting truth.

We are far from thinking that Mr. Drummond's Book is unobjectionable, but we must say that the reports we have seen of his recent addresses and the testimony concerning his work and spirit have given him a high place in our estimation among the servants of the Lord. One of the results of his visit to America has been the formation of a Christian Union among the young men of the principal colleges.

—We take the following from a letter of Theophila:—

"All that you say in answer to the *Epiphany*, about the Bible, pleases me very much. Indeed, if we had no testimony to the truth and value of the Old Testament besides that which Christ gave, it would be sufficient.

In fact, upon some controvated points, what *He* believed is enough for me. Moses *did* write the book of Deuteronomy, and Jonah was swallowed by a big fish. Then, the precious New Testament! What should we be without that? Four separate histories of His earthly life, of proved authenticity, the Acts of his apostles after his death, their letters to the early churches. No learning is required to understand the essential teachings of the Scriptures; only an unprejudiced mind. The mysteries of faith are closed only to the proud, self-confident mind. As soon as I myself began to read the New Testament in a candid spirit, I began to ask for God's teaching. I believed that I was sinful upon the authority of the Word. Then, upon asking, I was shown wherein. I learned also the cure before I learned the disease. I took what had been to me the hated doctrine of atonement, upon trust. In answer to my prayers, it all became clear to me.—Great reason have I for upholding the Bible.

Whatever ignorance or error exists in the different Christian sects, is due, I am convinced, to an imperfect knowledge of the Bible. Even the Evangelical churches may err by unduly exalting some doctrine not essential to salvation, concerning only church government, or form of a sacrament. In Christ, the Divine Head of the Church, we are made one."

—The Anarchists of America are the Nihilists of Russia under another name. The kingdom of their choice is the reign of terror. The Communists of France live again in them. They glory in the name of Anarchists. Detailed accounts of the conduct of the men just executed at Chicago show that up to the last they gloried in the cause of Anarchy. They delight in Dynamite as the means of blowing society to pieces. This too in a country where the idea of individual liberty is carried out to the fullest extent. It is matter of thankfulness that they received the just reward of their deeds. It is quite probable that there would have been a failure of justice, if the dynamite bombs had not been found in their cells. It was a great error to allow the bodies of the executed men to receive a public funeral, and incendiary speeches to be made at the grave.

—At a revival meeting in Toronto, conducted by Dr. W. L Munhall, 1000 young men stood up as a token of their desire to be prayed for, of whom 500 afterwards professed to have found the Saviour.

—We ask the attention of our readers' especially of those chiefly concerned, to the Rev. Mr. Clutterbuck's letter in our Correspondence columns.

—The Rev. Mr. Frease, the new pastor of the Fort M. E. Church, Bombay, is a passenger by the steamer *Persia* which left Liverpool, December 4.

—Captain Hannah Franks of the Salvation Army died at Coimbatore, November 17th, of cholera, aged 26. From an interesting sketch of her life that has been published, we learn that she was converted when 14 years of age at Bradford, on occasion of a visit of the Christian Mission, (afterwards Salvation Army.) She came to India in 1883, and served the Army in many parts of India and has left behind an honourable record of devotion.

—Mr Moody has been conducting special services in Montreal, and a writer says, "Our city has never been so stirred religiously before."

—With reference to Commissioner Tucker's letter, we content ourselves with the remark that we have not the least doubt of the absolute triumph of the Gospel, and that at no distant day, though we may not have the same confidence that many friends of Missions have as to the methods employed by them, or that the Salvationists have as to the means used by them. Christ our Leader and Commander has all power in heaven and in earth, and will display that power according to the faith of his people. The Gospel must first triumph in the hearts of its preachers, enabling them to count as dross all worldly honour, all self-seeking, all hindering habits. He who is able to raise up children to Abraham from stones, is able to raise up from quarters not dreamt of by us, Apostolic men and women, having the signs of an apostle. Our sympathies must be with those whose lives most emphatically declare that they are crucified with Christ unto the world and the world unto them. We perceive, however, the possibility of one's turning his back on "the world" of Christian lands, and lending his countenance to "the world" of heathen lands. In the history of the Church we find that the greatest loss and corruption came in through a system that simulated the best things in Christianity, through the prevalence of a seeming self-denial which made up in ostentation for what it lacked of the spirit of Christ. We find traces of this among Ritualists, and shall be very glad if the Salvation Army show that it has no place among them.

—Mrs. Leavitt has been holding meetings daily and they have been remarkably well attended. She speaks with a quiet and subdued enthusiasm, and with the confidence

of one that feels that she is on the winning side. She has spared no pains, shrunk from no study that would tend to make her competent to wage the great battle in which she is engaged. Educated Native gentlemen have attended her meetings, and followed her arguments with great attention. On some occasions the Framjee Cawasjee Hall has not been able to hold all that wished to hear her. Pointing out the frightful incubus that rests upon Western nations through the prevalance of intemperance, she seeks to warn them against it, and point out the means of averting it.

## MISSION SERVICES IN POONA.

A FRIEND writes :—

Many in Poona are being stirred by the Mission services which began on Sunday, 4th December. On that day the Rev. G. Grubb preached to large congregations in St. Mary's Church.

There have been three or four services daily during the week, Colonel Oldham and Mr. Grubb sometimes holding services simultaneously in different places.

The early morning Bible readings held alternately in St, Mary's Church and St. Paul's have been stimulating to Christians. On Wednesday morning some of the privileges of the Christian life were set forth with great power. The secret of blessing was shown to be *the presence of the Lord in the believer's heart.* 1 Chron xvi. 25 was read giving 4 things found in the presence of God, "Glory, honour, strength and gladness." 2 Chron ix 23 tells us how "all the kings of the earth sought the presence of Solomon." The reign of Solomon is typical of the millennial reign of Christ. At His second advent the knowledge of the Lord will cover the whole earth and then the world will see a reign of perfect wisdom and righteousness. All the questions now vexing politicians will be solved when the Lord Jesus reigns as King. We may have millennium in our souls now by having the true King Solomon, the prince of peace, enthroned in our hearts. All believers know Christ as Saviour, but all have not enthroned Him as King, in their hearts. He was born a King, as well as a Saviour.

I. *Wisdom* was shown to be the first thing found in the presence of the Lord. Several texts in Colossians were referred to speaking of *wisdom*, which word Mr. Grubb said gave the key-note to the Epistle. See Col. i. 9, 28. ii. 3, 23. Regarding the "*show of wisdom* in will worship, and humility and neglecting of the body," the preacher said that mortification of the flesh is of no use unless it be in the power of the Holy Ghost. "If ye *through the Spirit* do mortify the deeds of the body ye shall live." (Rom. viii. 13.)

Col. iii. 16; iv. 5, were also referred to, and young men and old were exhorted to the constant reading of the book of Proverbs, which shows Christ as the Wisdom of God.

II. The Presence of the Lord was also shown to be the *place of hiding from the pride of man* and *the strife of tongues* (Pls. xxxi 20). The "pride of man" in these days may be said to be represented by *worldliness*, especially in the sphere of so-called *harmless amusements.* The preacher said he went to the Lord for his amusement, and that we must have the joy of the Lord if we would have power, and that we can only conquer worldliness by living in the presence of God. You can only find out what the world is and what worldliness is in the presence of God, for there alone are all things seen in their true perspective.

III. *Times of refreshing* were also shown to come from the presence of the Lord (Acts iii. 12), a time of refreshing from *man*, or from the *Mission*, will soon pass away. If we would have a lasting time of refreshing our hearts must be laid bare in the presence of God. "Where the word of the King is, there is power."

These Bible readings are being well attended: an increasing number of English-speaking natives are coming to the meetings specially held for them in the *Hira Bagh* town hall; and the meetings in the Old Commissariat Office are crowded night after night. "What shall the harvest be?"

By private letter news comes of good meetings in Calcutta by the C. M. S. missionaries there and in Bangalore numbers are seeking the Lord in special services continued daily through a second week with increasing interest by Rev. Isaac F. Row, of the Anglo-Indian Evangelisation Society. These meetings are held in the school-room of St. John's Episcopal Church by invitation of the Chaplain, the Rev. J. Mills Walker. In Bangalore, as in Poona, Jesus lifted up draws men to Himself, and the children of God scattered abroad are gathered together in Him. Oh for more of this drawing together to Him of His scattered children, that the world may believe that He is indeed the Saviour!

## NOTICES OF BOOKS AND REPORTS.

"*What are we to Believe?* or, The Testimony of Fulfilled Prophecy. By John Urquhart. London, W. Mack. pp. 230. 2s, 6d. Many of our readers know that the Rev. Mr. Urquhart was for some years minister of the Baptist Church in Bombay. We are very glad to receive this book from his hands. We have read it with great satisfaction and appreciation, and regard it as an admirable response to the question, What are we to believe? Many are asking this question, and we commend to them a careful perusal of this book. In successive chapters the predictions of the Bible concerning Tyre and Sidon, Egypt, Idumea, Judea and Babylon, Daniel's Forecast of the World's Eastern History, the prophecies concerning Christ, his coming, history and work, and finally the predictions fulfilled in the history of the Jews, pass in review. Two chapters are devoted to Egypt, showing, from many authors and travellers, how strikingly the numerous predictions have been fulfilled. The chapter about Daniel's prophecies is particularly instructive. Very many historians and philosophers and writers of the philosophy of history are laid under contribution for evidence which at the time of writing they had not the remotest idea of furnishing. Mr. Urquhart's range of reading has been very extensive. The great God, who gave his Son to be the Saviour of the world, makes it evident in the Scriptures that the entire course of modern History was contemplated by him and taken account of in his Plan of Campaign, twenty-five centuries ago. Mr. Urquhart has not neglected to make himself acquainted with the varied efforts made by critics to destroy the authority of the book of Daniel, and his answer clearly shows how futile have been those efforts. He has the pen of a ready writer; his diction is chaste; he is candid and moderate, and all the more convincing because he is so. This book we understand is to be had at the Tract and Book Society's depot. We should add that the book is beautifully printed.

THE *India Watchman.* Nov. Contents: Intelligence. Editor's Table. Rev. Mr. Wilder's letter. Correspondence. An Old-fashioned Temptation. Museum Musings. Can we work Miracles? Selections.

THE *Harvest Field.* Dec. Contents: Chamundi. Advice to Missionaries. Wesleyan Missions. Basel Evangelical Mission. Notes and Extracts. Mission News. &c &c.

WE are favoured with the following: Memoir of Emerson, by Cabot. Guide to Holiness, Oct. My Children, Part. 1. Popular Hinduism. *The Voice of India*, Dec. *Progress*, Dec *On Guard*, Dec. *India's Young Folks. Bidhanbadi*, Dec.

## INTERNATIONAL BIBLE STUDY.

*December* 11.——„——*Matt.* 13 : 24-30.
*See last Guardian.*

*December* 18.—„—*Matt.* 13: 31-33, 44-52.
*Commit* 44-48.

GOLDEN TEXT: "So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just."

We have five parables in this lesson, illustrating important truths connected with the new dispensation, the kingdom of God.

There is first the parable of the *mustard-seed.* This seed is chosen because of its smallness as compared with the tree that springs from it. This may illustrate the effect of Gospel truth in a single heart or in the Church at large. Some *little* promise or statement of Scripture is heard and pondered. It is perceived to be a word of God and not of man. Faith embraces it, and it begins to show the potency and promise of life. Life means growth. As when a seed falls into soil, the hitherto slumbering properties of that soil are evoked and appropriated and made tributary to the new plant, and the life within soon reveals itself in life without, so the germ of the Gospel brings all the affections and powers of the heart and mind into subserviency to itself and the interior life soon demonstrates itself in a visible tree of life with benisons for many. Many a weary pinion finds rest and shelter in its branches.

Then we have the parable of the leaven. Placed in a quantity of meal, leaven begins to transform the meal propagating its magical influence all through the mass, and rendering it fit for man's use. Nothing is more wonderful than this secret, silent chemistry of nature. If any man be in Christ, a new creation! The word of the Gospel in the heart of an individual, assumes the control of his being and he is constrained by love to witness to the truth in his family, among his comrades, in his neighbourhood, in his town or country. The Gospel in Madagascar, even when the missionaries were expelled, continued to spread like leaven, and is still diffusing itself through that great country. There comes a time when a tree ceases to grow, a time when it begins to decay. But it is said of Christ's kingdom, of its increase there shall be no end.

A hired labourer, digging in a field, discovers a great unsuspected treasure, deposited by those who have passed away. He sees that it is genuine and of great value. Presently he exhibits a great solicitude to

—*N. Y. Evangelist*: The Methodist Book Concern and the Missionary Society have contracted to buy the property at the southwest corner of Fifth avenue and Twentieth street. If the titles to the property shall be found satisfactory within the present month, the transfer will be made on December 1, by the payment to the present owners of $439,000. This price will be paid for a frontage of 104 feet on Fifth avenue and 170 feet on Twentieth street, or about seven lots. The construction of a new building will begin early in the Spring in the expectation that it will be ready for occupancy within two years from this time.

—Same: Six cars owned by Robinson's circus, and containing wild animals, were derailed and then run into by a freight train at the Union Station, St. Louis, Nov. 3. One man was killed and others were injured. A Bengal tiger escaped from its cage, bit a man in the crowd, and ran up a flight of stairs. There the circus employés threw canvas over him and held him down till he could be caged again. Nine cages are demolished and two mountain lions are dead. The loss to the company will be 30,000. Fourteen animals in all got loose. A lion was overpowered with pikes and canvas under a freight train, a leopard was shot in the head, an ibex was captured slightly injured, a big boa-constrictor was cut to pieces under car wheels, and the Bengal tiger has three bullets in him and numberless pike wounds. The escaped animals created great terror in the southern section of the city for over two hours. Squads of circus men with firearms, pikes, etc., assisted officers in capturing them. The last secured was a mountain lion, which fought desperately in a ticket-office until lassoed with strong ropes.

—*Bombay Gazette*: We regret to announce the death of Mr. Manockjee Cursetjee Shroff, for many years a Judge of the Small Causes Court at Bombay, which took place, at the age of eighty years, at his residence Breach Candy, yesterday. The foremost pioneer of an English Education for native girls; the father and founder of the Alexandra Native Girls' English Institution in Bombay; the dauntless Vakil of the Sudder Adawlut who had frequent passages-at-arms with the Judges; twice the High Sheriff of Bombay; the friend and correspondent of the Royalty and Aristocracy of England and of Europe; the "Byron of the East" as he was sometimes facetiously called; one of the first natives who was most lionised in Europe more than forty-six years ago;—the genial, warm-hearted, humorous, and loquacious, old Manockjee Cursetjee was found lying dead in his bed early yesterday morning. Throughout his life, his conscientiousness, uprightness, and fearless independence in his public and private relations were the prominent features of his character. A certain amount of assertiveness, bordering occasionally on obstinacy, invested his views and opinions with an unpleasant flavour at times; but his reputation for integrity and unselfishness were beyond a question.

—*Christian*; Nov. 18: Bishop Taylor's advance party have at last reached the goal in the depths of Africa toward which he has so long been struggling. Before his pioneer band of missionaries started, the Bishop declared his intention to plant stations among the tribes along the Upper Kassai and its tributaries. Toward this region his chain of stations has been steadily lengthening. Dr. Harrison, one of the party that the Bishop led up the Congo in July last, has reached Luluaburg, the new station of the Congo State. He is one of the two physicians who have followed the bishop to Africa, and he is now established among the natives. These Balubas are among the most remarkable savages in the world.

—The *Times of India* hears from Lahore that a Mrs. King, travelling in a 2nd class Reserved compartment from Lahore to Murree was fearfully assaulted and mutilated and found in a state of insensibility. She had been robbed.

—*The Harvest Field*: We could mention some twenty or thirty places in which Brahmans have formed themselves into *sabhas* (societies) for the sole purpose of studying the Bible. No missionary has the *entrée* to their meetings, and their existence is not talked about outside. Yet their questions come to us, sometimes anonymously, always secretly. During the last month the writer of this has sent answers to more than a score such questions—all of them serious, and many of them very acute. They were answers not to an individual, but to various bodies of Brahmans, and would receive due discussion. Even in the monasteries of this land and by some of the high-priests of Hinduism, the Sanskrit Bible is to-day a book anxiously studied.

—In the same is a very interesting account of the conversion and baptism of two Mahomedans, a Persian and an Arab, by the Rev. Mr. Elliot, of the Wesleyan Mission, Fyzabad, in July last.

## Thursday, December 8.

—*Indian Chr. Herald*: Upon a requisition from the Provincial Standing Commitee, the Bengali Christian Conference have appointed Rev. Gagan Chandra Datta, Dr. K. G. Sircar, Babu Joy Gobinda Shome, and Babu Kali Charan Banurji, their Delegates to the approaching National Congress. The same four gentlemen have been appointed also to represent them at the Indian Christian Conference to be held in Madras for the purpose of discussing questions bearing on the progress and welfare of the Indian Christian community.

—Same: The Missioners have been blessed of God to be a blessing to the people. It is refreshing to see men, women, and children flock, by hundreds, to the house of God, morning after morning, and evening after evening to let these men of God deal very plainly with their souls. Sin, Faith, and Consecration are presented in the fulness of their reality, and the impression made promises to produce remarkable results.

—Rev. W. R. James in the same: It gave me much pleasure to read lately that Mr. Whitehead, the worthy principal of Bishop's College, has been calling the attention of his Anglican brethren to the uncharitable attitude which some Churchmen assume towards their Nonconforming brethren. May the Lord bless his words. He *will* bless them, for they are words of love; and are, I am sure, according to the will of our Lord and Saviour; and if anything be in accordance with his will we may depend upon it, that Christ is much more interested in its success than we can be. I had to learn much, and unlearn more, before I was able to throw off my Baptist Sectarianism, and I feel from past experience, that in the case of many who call for unity the chief hindrance to its realization often lies in their own bosom. Speaking for myself I can honestly say, that they are not straitened in me: they are straitened in their own bowels. If we are uncharitable and harbour bigotry or narrowness in our hearts, then let us remember that our prayer for unity is nothing but mockery and shame, and God will turn a deaf ear to it for certain.

—*Eastern Star*: The C. M. S. Special Mission Preachers, the Rev. H. E. Fox, M. A. and S. Hurrell, Esq., recently arrived from England, will (D. V.) deliver addresses in the Memorial Hall, Madras, on Thursday, the 8th December, at 6-30 P. M.

—The steamer *Siam*, with English mails, left Aden for Bombay, Wednesday, 3 a. m.

## Friday, December 9.

—Deaths last week, 368.

—A Chinese steamer on the way to Canton with 500 passengers has been burnt. Over 300 persons were burnt to death or drowned.

—The papers to hand at Colombo by the China mail report a terrible disaster at Amoy. The powder magazine, which is situated near a populous suburb of the town, exploded, and the neighbouring dwellings took fire, great loss resulting both of life and property.

—*Bombay Gazette*: The concert, which took place in the Town Hall on Monday evening, in aid of the building fund of the Wesleyan Military and Naval Church, Colaba, was as interesting as any that has taken place in Bombay. A high standard of musical excellence was preserved throughout. This, indeed, could not have been otherwise when such distinguished vocalists as Lady Morland, Mrs. Adams, and Mr. Dixon contributed to the programme.

—*Times of India*: The market to-day has been excited, and a very large amount of Bank Paper has changed hands out of proportion altogether to the supply of private Bills. The principal dealings have been in Bank Telegraphic at 1s. 4 31-32d. and Bank Damand at 1s. 5d. for delivery as early as January and as late as the latter half of May. One transaction, if not more, was reported at 1s. 5 1-32d. Demand. Importers helped themselves freely to the improved rates, but at the close we must quote drawing rates 1-32 to 1-16 lower all round.

—Same; Lahore, 8: A soldier of the West Riding Regiment has committed suicide; he put the muzzle of his rifle into his mouth and blew the back of his head away. The cause s unknown.

# Selections.

## RABINOWICH & HIS MISSION.

BY REV. C. N. SCHONBERGER.

For various reasons it seemed desirable to the Council of Friends in London that a Jewish missionary of experience and judgment should visit Kischineff, and report to them on the present condition of the work. The Rev. C. A. Schonberger, missionary at Vienna, was suggested as a man eminently suited to undertake this task. Mr. Schonberger had visited Kischineff two years ago, at the request of his brother-in-law, Dr. Saphir. He felt at that time greatly delighted and encouraged by his intercourse with Mr. Rabinowich. Mr. Schonberger had also visited several times Rabbi Lichtenstein, and taken active part in bringing his testimony before the Jews of Germany and Austria. He, moreover, is an intimate and valued friend of Professor Delitzsch and Candidat Faber possessing their full confidence as an enlightened and faithful Jewish missionary.

Mr. Schonberger acceded to the Council's request, and when the report of his journey of inquiry was brought before us we felt that God had manifestly and wonderfully guided him and blessed his visit, and we gave thanks to the Lord with great joy and quickened hope.

On his way to Kischineff Mr. Schonberger visited his friend, the Rev. A. Venetianer, Pastor of the Reformed Church in Rohrbach, South Russia. Mr. Venetianer is also an Israelite, and was brought to the knowledge of Christ through Mr. Schonberger's instrumentality. He has been a Christian minister since 1877, and has laboured in Hungary and in Trieste, with remarkable zeal and great blessing. He is a man of eminent gifts and attainments. His interest in his Jewish brethren was deeply moved of late years, partly during the anti-Semitic movement, and partly by the conversion of Rabinowich, and the remarkable pamphlets of Rabbi Lichtenstein, to whom Mr. Venetianer addressed a beautiful and powerful letter, which has been published and extensively circulated. When

in God's providence, Mr. Venetianer removed from Trieste to Rohrbach, in South Russia, he felt that there was now a channel opened for his ardent love to Israel, as he is surrounded by many Jews. He willingly accepted Mr. Schonberger's invitation, and accompanied him to Kischineff. Mr. Rabinowich had for some time been most anxious to meet Mr. Venetianer, having heard of him as a friend of Mr. Schonberger, as a devoted servant of Christ, and as a Jewish convert, who was fully able to enter into the spirit of the Christian Jewish movement. He thought that Mr. Venetianer, living in Russia, and comparatively within easy reach, was just the man, for whom he and his friends in England had been looking out so anxiously, to aid the work at Kischineff with his counsel, sympathy, and occasional visitation. Mr. Rabinowich was therefore greatly astonished and delighted when Mr. Schonberger appeared accompanied by the much-longed-for Rohrbach pastor. It was felt by all to be the guidance and goodness of our Heavenly Father.

The impression made at Kischineff on Mr. Venetianer's mind was so powerful and deep that he wrote a vivid account of his visit, for Mr. Schonberger's use.

Mr. Venetianer's visit to Kishineff resulted in the solution of one difficulty, which was urgent. Being the pastor of an evangelical church recognised in Russia he is able to baptise the followers of Rabinowich, who are believers in Christ. In a letter just received he writes :—"On the 2nd October was held a missionary festival. Thousands assembled, and I baptised the first Kischineff convert. Thousands of eyes were filled with tears. Tomorrow, 16th October, I intend to baptise three daughters of Rabinowich. My congregation take a lively interest in the movement. This also is of great importance. To me this service is glorious." While Mr. Venetianer administers baptism it is with the express view that the converts returning to Kishineff should be the members of a Christian Jewish congregation, of which Mr. Rabinowich is the presiding elder. Thus by God's grace a most important commencement has been made, and many difficulties, which only a few months ago perplexed us, have been removed.

We append also another witness, Mr. Leitner, teacher of the Free Church Mission School in Constantinople, a convert and friend of Mr. Schonberger, proposed to meet Mr. Schonberger in Odessa, when he heard of his journey to Kischineff, being anxious to see him again after several year's separation. Leitner accompanied his old friend to Rohrbach, where he remained for a fortnight, while the other two friends visited Kischineff. After that he also visited Kischineff on his way to Constantinople.

These two witnesses fully confirm the impression which was made on Mr. Schonberger's mind, and abundantly illustrate the statement which he personally made to the Council that met at Dr. Saphir's house a few days ago. This statement was full of interest and encouragement. We are able to give only a summary. Mr. Schonberger was deeply convinced of the genuineness and hopefulness of the work. He found Mr. Rabinowich, whom he had visited two years ago, fervent in spirit, full of faith and love, and he noticed his remarkable growth in grace and knowledge of the truth. Fully alive to the responsibility of his call, he is a man of prayer and zeal. His addresses are as attractive to the Jews as they were at first, and the attendance of Jews in his meeting-place from Sabbath to Sabbath, to hear Rabinowich explain the Word of God, both Old and New Testament, is as large as ever. His influence is far-reaching, Jews from all parts of that vast empire reading his pamphlets, discussing his position and testimony, and corresponding with him, or visiting him personally, to hear more fully the Divine message he proclaims. An illustration of this will be seen in the interesting letter recently received by Mr. Schonberger. (V)

The Jews in Kischineff have now accepted the fact that there is in the midst of them a Jewish synagogue, in which one of their brethren, of unblemished character and eminent gifts, proclaims every Sabbath that Jesus is the Messiah promised to their fathers, and the Saviour of the world. This fact alone, as Mr. Schonberger justly remarks, is most wonderful, and must needs exert a powerful influence on the Jewish nation. When we remember that not many years ago a Russian Jew could scarcely be persuaded to take a New Testament into his hand and house, we cannot but see the power of God, the work of the Spirit, in this Jewish service in the name of Jesus and Jewish proclamation of the Gospel.

The position taken up by Mr. Rabinowich, although as old as that taken up by the Apostle Peter in Jerusalem, appeared so strange and novel to many friends, and naturally called forth many doubts, criticisms, and sometimes misrepresentation and opposition, that Mr. Schonberger was very anxious to disperse these clouds by his personal examination into the whole movement and his personal testimony founded thereon. Mr. Rabinowich has come to the knowledge of the truth through the study of Scripture and apart from the dogmatic system of the Christian churches; his mode of expression is therefore Scriptural and experimental, and not theological and scholastic, but on all vital points it is delightful to notice the substantial agreement of his teaching and that of evangelical churches.

It is very gratifying, and we look upon it as a remarkable coincidence, that Professor Delitzsch has just published another pamphlet, *Newest Documents about Kischineff*, in which, without knowing the results of the joint visits of our friends and the pamphlet of Mr. Venetianer, he gives precisely the same estimate of the person of Rabinowich and of his work. We can only quote a few passages of this pamphlet, which is full of interest and instruction, and which comes with great weight from such an eminent source. (VI.)

Mr. Faber, the well-known and ardent Jewish missionary in connection with the Leipsic Lutheran Mission, and son-in-law of Pastor Faltin at Kischineff writes as follows to Mr. Schonberger : "Pray send me at once a hundred copies of the delightful pamphlet of Venetianer. I hope to order a large number soon. I send you the *Newest Documents*, just published. This twofold witness will, with God's help, kindle a new fire in the cause of Rabinowich. I spent much of this summer here in Kischineff, and the hours I spent with Rabinowich can never be forgetten by me."—(*Word and Work.*)

## Miscellany.

—An article is in preparation (to appear in the Rev. F. Julian's "Dictionary of Hymnology" intended to show how great a work has been accomplished by missionaries in the introduction of Christian Hymnody among the nations to whom they have preached the Gospel. With a view to obtain full and accurate information, answers to the following questions are respectfully requested from missionaries.—(1) Please state to what part of the Mission field your answers refer, and the language or languages there spoken.—(2) What hymn-books have been prepared for the use of the converts? About how many hymns do they contain? By whom were they prepared, and when? Where are they printed? Are the same books used elsewhere, or by the missionaries of any other Society, so far as you know.—(3)—Are the hymns chiefly translations or originals? If translations, by whom were they translated? If the original, who were the authors? If possible, kindly give the first lines *in English* of the principal *translated* hymns.—(4) Are our English metres and tunes used? Do the lines rhyme as with our hymns.

Please address reply to—Rev. W. R. Stevenson, M. A.,—Carrington, Nottingham, England.

—A Touching Incident: An incident occurred recently in one of the police-courts of Chicago, in which a little street boy's devotion to his drunken mother was touchingly shown.

A woman had been picked up in a state of intoxication and carried to a police-station, where she spent the night. The next morning she was arraigned before the magistrate. Clinging to her tattered gown were two children, a boy and a girl, the former only seven years of age, but made prematurely old by the hardships of his wretched life.

"Five dollars and costs," said the judge, sternly. "Seven dollars and sixty cents in all."

Instantly the little fellow started up, and taking his sister by the arm he cried out, "Come on; we've got to get that money or mam'll hev to go to jail. Jest wait, Mr. Jedge, and we'll get it!"

The children hurried out of the court-room, to and going from store to store solicited contributions to "Keep mam from going to jail," the boy bravely promising every giver to return the money as soon as he could earn it. Soon he came running back into the court-room, and laying a handful of small change on the magistrate's desk, exclaimed :

"There's two dollars, Mr. Jedge, and I can't get no more now. I ain't as big as mam, and I can't do as much work; but if you'll jist let me go to jail 'stead o'her, I'll stay longer to make up for it."

"There's two dollars, Mr. Jedge, and I can't get not no more now. I ain't as big as mam, and I can't do as much work; but if you'll jist let me go to jail 'stead o' her, I 'll stay longer to make up for it."

The bystanders wiped their eyes, and a policeman exclaimed : "Your mother shan't go to jail, my lad, if I have to pay the fine myself."

"I will remit the fine, said the judge, and the woman, clasping her boy in her arms, sank upon her knees and solemnly vowed that she would lead a better life and try to be worthy of such a son as that.—(*The British Workman.*)

## TELEGRAPHIC NEWS.

*Paris, December 1st :* M. Rouvier's announcement to the Chamber of Deputies that M. Grevy had decided he would not send down the usual Presidential message caused a great sensation, and the Chamber almost unanimously passed a resolution declaring "that the Deputies awaited the promised message."—Ultimately M. Grevy intimated that he did not desire to engage in a conflict with Parliament and would send down the message on Friday. On the news of the event transpiring excited crowds gathered in the streets and thronged the approaches to the Elysee which were cleared by the police, but no rioting took place.—It is generally understood that M. Grevy acted thus under the influence of a mistaken belief that the Chamber dreading lest M. Ferry should be elected President would prefer retaining himself in office.

*London, 2nd :* Mr. Maple, Conservative, has been elected for Camberwell, Dulwich Division, with 4,021 votes, defeating Mr Henderson, the Liberal candidate who polled 2,609 votes. —Mr. Maple takes the seat rendered vacant by the appointment of Mr. J. M. Howard, Q. C., the sitting member, to a judgeship.

*Paris, 2nd :* In accordance with the demand of the Chamber of Deputies, M. Grevy sent down the president's message, which was read to the House to-day.—In it M. Grevy notifies his resignation of the Presidential Chair, and at the same time disclaims all responsibility for whatever may take place in the future.—A

sharp skirmish took place yesterday evening between a mob, among whom were a number of Anarchists and the Mounted Guards in the Place de la Concorde.—The rioters threw stones at the Guards, who charged them with drawn sabres, and many persons were injured by being thrown down and trampled over by the horses.—Congress will meet to-day at Versailles, and immediately proceed to elect a President in the place of M. Grevy, resigned.

*3rd*: M. Sadi-Carnot, who was Minister of Finance under M. de Freycinet, has been elected President of the Republic of France with 616 votes.—MM. Ferry and de Freycinet withdrew from the candidature after the result of the first ballot had been declared.—(Later.)—The following details of the election of the President have transpired :—The last ballot gave M. Ferry 212 votes; and M. de Freycinet 76.—M. de Freycinet thereupon withdrew from the contest in favour of M. Sadi-Carnot in order to avoid splitting the Republican vote.—The result of the ballot, though unexpected, is generally welcomed as averting the disorders which it was feared, would result from the election of M. Ferry, who is not at all popular.

*London, 3rd*: Edward Harrington, Member for West Kerry, and his brother Timothy Harrington, Member for Harbour Division, Dublin, and Secretary to the National League, have been arrested for publishing a report of the doings of the League.—The charge of publishing a report of the meeting of the National League against Mr. T. D. Sullivan, Lord Mayor of Dublin, has been re-heard; and Mr. Sullivan has been sentenced to two months' imprisonment.

*Rome, 4th*: The town of Bisignano, in the Province of Calabria, has been destroyed by an earthquake.—Twenty dead bodies have already been extricated from the ruined buildings, but many others are reported to be missing.—The shock, which was very severe, has done considerable damage to several villages in the vicinity.

*London, 5th*: The Paris papers and the Provincial press alike give expression to their joy at the peaceful ending of the crisis through which France has just passed.—The Continental papers also express themselves as perfectly satisfied with the election of M. Sadi-Carnot to be President, and proceed to draw a peaceful augury from that fact.—Her Majesty the Queen received his Highness the Gaekwar of Baroda at Windsor Castle on Saturday.—At the close of the audience her Majesty invested the Gaekwar with the Insignia of a Grand Commander of the Order of the Star of India, and also presented his Highness with a medallion portrait of herself.

*Paris, 5th*: The National Assembly has re-opened here.

*Rome, 5th*: A despatch has been received, announcing that the British Mission to King John, consisting of Mr. G H. Portal, Secretary to Legation, Cairo, and Major Beech, who are the bearers of a letter from the Queen, has reached its destination.

*London, 6th*: His Grace the Archbishop of Canterbury has convoked the Pan-Anglican Conference for July 3rd.—Reports have been received that large bodies of Russian Cavalry are being massed on the Austrian Frontier.—This proceeding is causing considerable alarm in Austria and Germany.—Colonel Euan Smith has been appointed to succeed Sir John Kirk as British Agent and Consul-General at Zanzibar.—Lord Lyons, late British Ambassador, died at Paris.

*Washington, 6th*: The American Congress was opened to day.—President Cleveland's message was chiefly confined to the questions of Tariff and Finance.—He urges that immediate action should be taken by the Congress to reduce the surplus shown on the estimates, and expressed himself in favour of a reduction or total abolition of the duties at present levied on the import of such raw materials as are used by American manufacturers.

*Vienna, 6th*: It is semi-officially stated with reference to the reported massing of Russian Cavalry on the Austrian Frontier that if provocation is given by Russia by any further action on the Frontier Austria willtbe compelled to take responsive measures.

*Paris, 7th*: M. Goblet has been entrusted by President Sadi-Carnot with the task of forming the new Cabinet.

*London, 8th*: It is generally believed that the German papers are exaggerating the affair of the massing of Russian Cavalry on the Austrian frontier, in order to disguise the diplomatic action of Prince Bismarck, who is aiming at preventing the estrangement of Russia and Germany, while at the same time he is desirous of giving Russia an opportunity of making a voluntary explanation regarding the matter —Austria in the meantime is quietly making her preparations, and will take further measures if the massing of Russian troops on her frontier be increased—Lord Ripon and Mr. Morley are shortly going to Ireland to endeavour to counteract the effects of the recent Unionist Campaign.


## HOW PILLS ARE MADE.

THE Custom of taking medicine in the form of pills dates far back in history. The object is to enable us to swallow easily in a condensed form disagreeable and nauseous, but very useful, drugs. To what vast dimensions pill-taking has grown may be imagined when we say that in England alone about 2,000,000,000 (two thousand million) pills are consumed every year. In early days pills were made slowly by hand, as the demand was comparatively small. To-day they are produced with infinitely greater rapidity by machines especially contrived for the purpose, and with greater accuracy, too, in the proportions of the various ingredients employed.

No form of medication can be better than a pill, provided only it is intelligently prepared. But right here occurs the difficulty. Easy as it may seem to make a pill, or a million of them, there are really very few pills that can be honestly commended for popular use. Most of them either undershoot or overshoot the mark. As everybody takes pills of some kind, it may be well to mention what a good, safe, and reliable pill should be. Now, when one feels dull and sleepy, and has more or less pain in the head, sides, and back, he may be sure his bowels are constipated, and his liver sluggish. To remedy this unhappy state of things there is nothing like a good cathartic pill. It will act like a charm by stimulating the liver into doing its duty, and ridding the digestive organs of the accumulated poisonous matter.

But the good pill does not gripe and pain us, neither does it make us sick and miserable for a few hours or a whole day. It acts on the entire glandular system at the same time, else the after-effects of the pill will be worse than the disease itself. The griping caused by most pills is the result of irritating drugs which they contain Such pills are harmful, and should never be used. They sometimes even produce hemorrhoids. Without having any particular desire to praise one pill above another, we may, nevertheless, name Mother Seigel's Pills, manufactured by the well-known house of A. J. White, Limited, 35, Farringdon Road, London, and now sold by all chemists and medicine vendors, as the only one we know of that actually possesses every desirable quality. They remove the pressure upon the brain, correct the liver, and cause the bowels to act with ease and regularity. They never gripe or produce the slightest sickness of the stomach, or any other unpleasant feeling or symptom, Neither do they induce further constipation. as nearly all other pills do. As a further and crowning merit, Mother Seigel's Pills are covered with a tasteless and harmless coating, which causes them to resemble pearls, thus rendering them as pleasant to the palate as they are effective in curing disease. If you have a severe cold and are threatened with a fever, with pains in the head, back, and limbs, one or two doses will break up the cold and prevent the fever. A coated tongue, with a brackish taste in the mouth, is caused by foul matter in the stomach. A dose of Seigel's Pills will effect a speedy cure.

Unlike many kinds of pills, they do not make you feel worse before you are better. They are, without doubt, the best family physic ever discovered. They remove all obstructions to the natural functions in either sex without any unpleasant effects.


## PASSENGERS ARRIVED

Per Str. *Victoria*, 5 :

From Liverpool—Mrs Adam Mrs Anderson, Miss Arthur Mr G Buckley Mrs H L Dundas and two children Mr and Mrs Dunbar and child Miss Forman Rev and Mrs Goheen and two children Mr Hallis Miss Janvier Mrs Jardine and child Surgeon and Mrs Jameson Captain Leslie Miss Lawson Miss McDonald Mr and Mrs W Reid and three Misses Reid Mr and Mrs Russell and two children Mr Raper Mrs Stewart Rolland Captain Street Captain Slaber Mr Sutherland Mrs H Lovett Thomas and child Mr Thorburn and four children Mr and Mrs Wadia and two children Mr Watson Mrs Miss Sharpe one servant two ayahs and two maids.

Per P. and O. Str. *Peshawar*, 5 :

From London—Mr Jos Seltle Mr Bibby Mr C E Edwards Mr A E Edwards Mr W A Cairns Duke and Duchess of Montroso Mr and Mrs Benn and child Mrs Mitchel and 2 daughters Mr G P Robinson Mrs L Jamieson Mr Bolland Col Todd Mr and Mrs Bates Mr Kirk Lt-Col Moseley Messers Mc Corquodale Mr H O Brien Revd and Mrs Westmacott Mrs G A Collius Mr Hosack Mr Hutchinson Mr and Mrs Despard Miss Chapman Mr Mrs and Miss Glover Lady H Blackwood Lady A Fitzgerald and child Mr and Mrs Gavan Jones and Miss Gavan Jones Mr Barton Mrs Rowbothom Miss Sexton Mr Smalley Mr and Mrs H Allen Mrs Buskin Miss Pusey Mr Thomas and sister Mr Phillips Mr W Armstrong Mrs Mothersill Mr W B Hill Mr Benford Mrs Clements Mrs Cox Mrs Rowlands Mr J P Hall Mr Freeborough Mrs Lind Mr Geo Martin and Mr E McKenna.

From Venice—Mr T J Bolland Mr Cleft Mr Sookhia Mr E W Phillips Col D H Treill Mr A H Brandt Mr and Mrs Ismay Mr G W Woolff Mr F Nathan Mr Dickinson and Mr J Harman.

From Brindisi—Mr A H Beaufort Mr and Mrs Urquhart and 2 sons Mr C A Lillington Mr Mackillian The Hon Mrs Martyn Mr Sharp and son Capt Keene Mr T R Gregson Mr R Sadler Mrs Oakes Revd M C Saunders Mr Allan Arthur Mr C Menzies Mr A R Colquhoun The Thakore of Morvi Dr Banerjee Mr W H White Mr G G Butler Mr and Mrs Duncomb Mr D Saone Mr Garraway Miss Matheson Lieut Col Walker Mr Jas Mitchell Mr G Gaspar Mr R Sutherland Mr Lennard Mr N Pogose Mr H K Eddis H H Kinuru Singh and wife and Vet Surgn Durrant.

From Suez—Mr Robt Barrie and Mr Alex Barrie.

## PASSENGERS SAILED

Per. P. and O. Str. *Coromandel*, 9 :

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For Marseilles—Mr T Norman Mr Macdonald Mr J Macpherson Miss A M Anderson Miss Pogson Mr J Hunter and Mrs A F Millett.

For Aden—Captain Thatcher Surg Genl Gates Mr and Mrs Samuel and 3 children and Mr and Mrs E Reuben and infant.

## Domestic Occurrences.

### BIRTHS.

BALLARD—At Hurda, C. P., on the 28th November, the wife of J. W. Ballard, Loco. Dept., G. I. P. R., of a son.

FAIRBANK—At Ahmednagar, the wife of Rev. Henry Fairbank, American Mission, of a son.

### "BOMBAY GUARDIAN."

*The following subscriptions have been received up to date:—*

| | Rs. | A. | P. |
|---|---|---|---|
| R. L. Gordon, 31st December 1887..... | 2 | 0 | 0 |
| Major S. L. Richards, 31st March 1888 ... | 9 | 2 | 0 |
| Dr. A. Graham, 15th April 1888 ..... | 14 | 0 | 0 |
| Miss H. Gardner, 15th March 1888..... | 6 | 0 | 0 |
| Rev. H. Pestonji, 31st December 1888 ... | 7 | 10 | 0 |
| W. Ashdown, 31st December 1887 ..... | 1 | 15 | 6 |
| Rev. C. W. Dilger, 31st December 1887... | 7 | 10 | 0 |
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## READING ITEMS.

"50 YEARS IN THE CHURCH OF ROME," Chiniquy, Rs. 5, 10, and 3-12-0; "The Papacy of Modern Times," Rs. 3, 12; Papal Idolatry 6 as; Babylonianism, 6 as; The Papacy, 2½ as.

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turn into money every thing that he has. To his family and neighbours he may appear demented; but he has seen what they have not. He rests not until he has made his own the field where the treasure is. No one else values it, for they have not seen what he has. To them that believe He is precious. Except a man forsake all that he hath he cannot be my disciple.

A merchantman seeking goodly pearls some day comes across a pearl more valuable than all the collection which he has been years in making. Taking knowledge of its superior value, he gladly gives all to possess it. Another, seeing something of its value but not its real excellence, wishes to add it to his collection, giving perhaps a few of his inferior pearls to get it. All this is vanity. "This is eternal life to know thee the only true God and Jesus Christ."

The kingdom of heaven, this Gospel dispensation, is compared to a net. When cast into the sea it gathers indiscriminately all that come. The discrimination takes place afterward when the net is brought ashore. Happy the Church of which the spiritual power is such that it blesses all it gathers. Thus it appeared to be with the Pentecostal Church. But Ananiases and Sapphiras appeared and were judged and excluded, and a fear came upon other half-hearted ones who were proposing to enter. He that is to judge all at the last day, is even now walking in the midst of the golden candle-sticks, and according to the measure of a Church's faith he will exercise judgment and purify unto himself a peculiar people, zealous of good works. But the perfect judgment is the final judgmentf Even a Judas remained in the Church oe the apostles; and it was not long before Diotrephes found a place for himself. Th. Apocalypse or complete unveiling is not yet-Come Lord Jesus come quickly with thy holy angels. The angel of the seventh seal assures us that believers, keeping the sayings of the Master, are eligible for this high function of messenger. In them the true standard revealed and gloriously attested becomes the means of judging, so that all stand revealed in their true character, and are compelled to take the place that belongs to them.

There is a furnace of fire. That which is most fear-inspiring in the earth, is used to set forth the wretchedness of those who awake to the fact that they are without a Saviour. Carnal men, who mind earthly things and are dead to heavenly influences, need to have their doom described under material forms. They do not understand the awful power of the soul to torment itself.

Jesus saith unto them, Have ye understood all these things. They say unto him, Yea, Lord. How easily this response falls from their lips. Their after-course showed plainly that they had very little understood the sublime truths contained in these parables. We fancy that we know them; but let us search and find out for ourselves that there are unsearchable things in these underground galleries. Every scribe that is instructed unto the kingdom of heaven, is like unto a man, a householder, who bringeth forth out of his treasure things new and old. The accumulations of years are in his chests, and as things are needed they are produced. Christians are scribes; their life business is with the word of God; and out of this great treasure-house they bring out what is needed along the journey of life.

# The Bombay Guardian.

SATURDAY, DECEMBER 10, 1887.

## A GOSPEL OF HOPE.

Dr. Parker, now in America, after pronouncing the eulogy on the late Henry Ward Beecher, gave an address in Boston in the course of which he said :—

Not one leading Congregational minister of England, so far as he knew, preached now the eternal retribution of sin in the world to come, but rather a Gospel of hope.

We believe in a Gospel of hope. We fail to understand how the Gospel of Christ should be a Gospel unless it were a Gospel of hope. The Bible says that men are without God and without hope in the world; it tells us also that God is the God of hope; of believers it is said that they are saved by hope, and Paul prays for the Roman believers that they may abound in hope through the power of the Holy G ost. We are told that they who are just fie l by faith have peace with God and rejoice in hope of the glory of God: and this hope mak th not ashamed, implying that there is a hope which does bring shame, that is, disappointment. This latter false hope is not uncommon; men persuade themselves that whether they embrace the Gospel or not, obey or not, believe or not, they will be saved. The true hope is said to be an anchor of the soul, sure and stedfast, entered with Christ within the veil. Christians are exhorted to show the same diligence to the full assurance of hope unto the end, and to be ready to give a reason for the hope that is in them. Christ is in them the hope of glory. Their helmet is the hope of salvation. God will have all men to be saved and to come unto the knowledge of the truth, wherefore his command is that the Gospel be preached to every creature. The Gospel means glad tidings, and is therefore the inspirer of hope; and for this reason the heavenly host, at Bethlehem, sang the joyous anthem of Glory to God in the highest and on earth peace, good-will towards men. A Gospel of hope is a Gospel that conveys salvation to every one that truly receives it. The grace of God teaches us to look for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ who gave himself for us that he might redeem us from all iniquity.

But Dr. Parker seems to use this expression in an extraordinary sense. A Gospel of hope is not a Gospel that saves those who receive it, but also those who do not receive it. That would be a wonderful medicine that not only cured those who availed themselves of it, but those who would have nothing to do with it. It is as though an amnesty were proclaimed to rebels, available for those who accepted the terms and for those who rejected them.

Canon Farrar tells us of a large hope. Larger than what? We believe in a God of hope and we find that hope defined by the invitation, wide as the heavens, Whosoever will let him drink. But a larger hope seems to add, Whosoever will not, shall be made to consent. But the moment coercion is introduced, it is no longer a Gospel. This larger hope is, we fear, a hope that maketh ashamed. All over the world we find that men resent any interference with their own will. Any thing on the part of God that seems to men to be an infringement of their will, a violation of their liberty, is deeply resented. Well, God in his infinite goodness has given a Gospel that does not interfere with men's freedom of will; it wins their will and blesses them through their own will, their own heart's consent. If men will not to receive it, if they will not to have the hope set before them in the Gospel, they are free to let it alone; there is no coercion.

We acknowledge with deep pain that the Gospel of the grace of God is not manifested in the Church as it should be. It does not come before men with plenipotent evidence as in Apostolic days. But we do not believe that it will be more effectually preached, by any endeavour of ours to enlarge the hope therein set before us. This has been tested. What have the Universalists done to evangelize the world?

## HINTS TO YOUNG CHRISTIANS.

They who at this moment are rejoicing in a new-found Saviour, will perhaps be reminded by some that other young persons have professed a similar experience yet have not continued in the good path. And when they open the Gospel they find the parable of the Sower, teaching that not all who make a good beginning endure to the end. Some may remind them of these things in a way to chill their ardour and discourage them. We would encourage them with all our heart to look to the Lord, to rejoice in him. While they look to him they may rejoice. My sheep *hear my voice* and *follow me* and none shall pluck them out of my hand, says the Good Shepherd. They who have gone back from the Lord are not of those who are here described. But they who have lately come out on the Lord's side need, while they rejoice, to cherish a salutary fear of losing *the sense of need*. This brought them to Christ and they found in him the salvation that they needed. This salvation is theirs because Christ is theirs, and is with them to teach, guide, deliver, bless. They do not get the salvation in such a sense that Christ becomes less necessary to them ever. This salvation is in their union with him; as the branch has life only while it abides in the Vine. We would say then to these neophytes, ignore not the perils of the way, the power of the enemy, the treachery of your own heart. Recognize them; but while you recognize them recognize the fact that you have in Christ the assurance of victory. There is no power in the heart itself to retain its convictions. It is not your own heart, your renewed heart, that is to be in any sense a ground of confidence. You have entered Christ's school, but you have entered it to learn. Christ is a teacher who knows how to keep alive the zest for study. There may come a time when it shall seem to you as you open the Bible that you are familiar with what you find there, and you will be tempted to lose a measure of your interest in it. But this is not man's book,

that you read and have done with ; it is God's word, every page and every sentence of it, and there is far more in every sentence of it than you have yet seen. Nor is it with torture of your mind that you are to get these deeper things ; you must have faith in Christ as being greater than you know him, and willing to show you more of his greatness. You must read with *expectation* and with *patience*, not turning impatiently from page to page, but, stopping any where, fix your expectant gaze upon what is before you. One who has been searching the Scriptures more than forty years testifies that it has lost nothing of its power to interest, enlighten, enrich, gladden and strengthen.

Honour the whole word. Have a reference Bible and get light from the references. What is obscure here becomes light there. Prove all things by Scripture itself. Paul in his old age still counted all things but loss that he might know Christ, and know him in the Gospel. He did not look elsewhere for this knowledge. By this knowledge we are conformed to Christ, and we really know only so far as we resemble Christ. Let us honour all Scripture. There should be two kinds of reading ; one, cursory ; taking us through the whole Bible in a year or so ; the other, concentrated and searching, no matter how slow. Let us not occupy ourselves with the promises, or with the commandments, but with both. The commandments are not grievous, because they are accompanied with promises. Let us obey as we read, not waiting till we *feel* strength but believing that it will be given as needed. Christ's yoke is easy because of Christ's power given with it.

The secret of standing fast is in growing. A young tree starts up and we fear it will not stand the blast ; but all it has to do is to keep growing and every day it becomes more stalwart.

## IN MEMORIAM.

In the course of a sermon on Rev. xxii-17th, in the Free Church of Scotland, Bombay, on the evening of Sabbath, the 4th inst., the Rev. J. Forgan made the following reference to the death of Mr. Alexander Watson, who was a member of the congregation as well as of the Bombay Young Men's Christian Association.

"The Spirit and the Bride say Come." The whole Church of God in her public testimony and with her collective voice, says like Moses to his father-in-law, "We are journeying unto the place of which the Lord said, I will give it you : come thou with us and we will do thee good ; for the Lord hath spoken good concerning Israel." And the great multitude who have already reached the better country—the Church of the redeemed in Heaven, join with the Church on earth in saying Come. Are there not friends that have gone before,—"those angel faces, which we have loved long since and lost awhile"—that are waiting for our coming and beckoning us to follow them ? Does not the memory of loved ones, come back upon us urging us to follow Christ, if we would hope to see them again ? As I stood the other day by the bedside of our young brother, whose body we committed to the dust this last week in Sewree Cemetery, the memory of another young man who was very closely associated with me in Christian work, at the commencement of my ministry in Scotland, recurred to me as in times of special sacredness it is apt to do. He also was taken away, and as I recalled him at our brother's death-bed, the other day, the thought occurred to me, they may soon meet. The coincidence of their surnames was only remembered afterwards, the one was John the other Alexander Watson. They were both alike in having made an early choice of Christ, in being earnest workers for Him, and in being stricken with the same malady, and they are now alike in having been early taken to their reward. Our young brother during the short time he was with us, commended himself to all who knew him by the solidity and earnestness of his Christian character, and those who were still more intimately associated and lived under the same roof with him, will long cherish the memory of his consistent life and loving and gentle ways. The visible emotion amongst the large number of young men, who stood around his grave last Wednesday evening, testified to the hold he had taken of many hearts in Bombay, that will not soon forget him. Our Young Men's Christian Association has lost one of its most earnest workers. So long as he had strength he attended its meeting as well as the services for the sailors in the Port. In fact, it was on his way to the Dock Service on a Wednesday evening, some six weeks ago, that the fatal maladay first manifested itself that so rapidly carried him off. From the first he knew he was in God's hands, although as a young man with life stretching out before him, he naturally clung to the hope of recovering. And when the disease developed so much more rapidly than had been anticipated, and it became evident that the end was drawing near, he resigned himself to the will of God with a calm snre trust in His Saviour. Although young in years, he gave to some of us, who saw him on his death-bed, a new evidence of the sustaining power of the Gospel of Christ in view of Eternity. One remarked to me, that he never saw any young man exhibit such calm composure in the prospect of death. Our brother lay down to die, far away from the home of his youth and the loved ones there, but he knew he was going to his true home above, as he said to Rev. Mr. Grubb, who visited him the night before he died, "I am getting near Home, very near. Thank you." He asked us if even we should be spared to return to Scotland, and should see his friends, to tell them, how it fared with him at the last. May God comfort them, when the tidings of their loss reach them, and enable them to say, His will be done. He told me that although he had been well brought up, and had never followed in the ways of evil and had joined the Church, that it was his leaving Home for India that led him fully to give himself to Christ. He said he had not seen his sins before that time, and that he felt he could not go so far away without taking Christ with him. And now from this distant land he has gone to be with Christ which is far better. Our brother's course has been a short one, not quite twenty years, but he has not lived in vain. Being dead he still speaks to all who knew him, and especially to the young men of Bombay, to follow him as he followed Christ. Men may not always admit that the Christian life is the best to live, although assuredly it is the only life worth living, but even the very world itself admits that the Christian has the best of it when death comes. "Let me die the death of the righteous and let my latter end be like his," is a very natural wish, but none have any right to expect to realize it, who are unwilling to live the life of the righteous. God, by the voice of His Providence as He so often does, has followed up the solemn appeals that have been addressed to us, by His servants, this past fortnight, to follow Christ, if we have not yet begun to follow Him, and to follow Him fully if we profess to be His. Eternity has been brought very near to us, and this night our departed brother, alone with the great company of those who have washed their robes and made them white in the blood of the Lamb, bids us come.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

## CORRESPONDENCE.

*To the Editor of the "Bombay Guardian."*

Dear Sir,—With reference to the article and letter in your last issue, referring to my letter to the *Bombay Gazette* in the matter of Canon Taylor's agitation, I trust you will allow me to make some further remarks. There can be little doubt as you say that "it is vain to expect the convert to lead a self-sacrificing life, unless our own self-sacrifice is plain enough to be discerned by him." The same point is ably and touchingly insisted upon by Mr. Govind Kané in his letter, and put with a tenderness and force which I never remember seeing equalled. Surely too this is, as you say, a lesson that we need not go as far as heathenism to learn, but is at the very root of Christianity. Would that there were more people who like yourself were willing to "act without pay" and trust the Lord for their support "not only in India, but in America." Still I would venture to suggest that there is considerable difference between trusting the Lord to use the Europeans to support us, and trusting Him to do it through the natives. I would not draw any invidious comparisons as to the *degree* of faith which would be required, or sacrifice that would be entailed by the latter as compared with the former. But the point to which I would call attention is that to *succeed* in winning India to the feet of Jesus, at least to do it *quickly*, the latter is really *necessary*, and nothing short of it will be sufficient. As already pointed out in my letter to the *Gazette* I am not an advocate for the abolition of existing organisations, nor for the abandonment of any sort of work. But if we are to successfully compete with and defeat the existing systems we must at least have a supplementary organisation of the above sort, based if you like on Scriptural (which is Eastern and not European) rather than Indian models. I cannot share your pessimist view as to the difficulty of getting men and women to adopt such a life of sacrifice. Even supposing Christianity had become reduced to such a "valley-of-dry-bones" level as such a supposition would seem to imply, I believe we have only to prophesy to those dry bones and "an exceeding great (Salvation) Army" of them will soon "stand upon their feet." My recent visit to Europe and the success of our expedition to Australia has convinced me that there is a rising wave of missionary enthusiasm which only needs judicious handling to assume all the proportions of the Middle Age Crusades, while, armed with the weapons of Love and Faith, far greater conquests shall be achieved and we shall soon have a Jerusalem in each nation.

Much as I regret the utterances of Canon Taylor, and entirely as I disagree with him, yet I cannot help thinking that Missions will do well to see if something cannot be learnt. The gravity of the situation cannot be denied, and consists in the fact that he has simply voiced a feeling which has for some years past been gaining ground that the results of missionary operations are not in proportion with the expenditure. The popular sentiment which he has thus put into words cannot safely be disregarded. I have studied this question deeply myself and lest others should say "Physician heal thyself," I have studied it experimentally and would not for a moment recommend others to do what myself and my comrades are not prepared to carry out ourselves to the full. We have acted on the principle "fiat experimentum in corpore vili," and therefore have a right to speak with the authority of experience. I am sorry that many Europeans strongly hold to the opinion that Englishmen and particularly women cannot live like Natives, wear their dress, or

eat their food. But we have proved clearly that it is possible. Many officers have told me that they never enjoyed better health in England than now on purely Indian diet. One of them was reminding me only to-day how much stronger I had grown upon it than when I first came out to India, when the roughs of London would call me "Hamlet's ghost," or ask me if I lived on "dried up sticks," or had returned from my grave as a warmed-up corpse!"

The question of economy is a vital one. I would illustrate it practically by giving you the following figures from the annual Balance Sheet which we are publishing with our "Indian Salvation Calendar" (now in the Press—price four annas). Our receipts for the year have amounted to £8,686, and our expenditure to £5,127. Of this £1,000 was the cost of the passage and outfit of the Jubilee Party of fifty-four, giving the low average of less than £20 each, although travelling by the more expensive route across the Continent. We also spent about £300 in the travelling expenses of twelve officers to England (3 sick and others as specials), five to Australia and two to China. This gives an average of only £15 each. A further sum of £209 for travelling is easily accounted for when it is remembered that I myself travelled over 23,000 miles during the past eleven months, and others of my staff in proportion.

But the most interesting item of expenditure consists of the remittances made from our Bombay Headquarters for the support of our work in Ceylon, South India and Gujarat, amounting respectively to £1,000, £600 and £450. Had this been entirely devoted to the support of our 210 officers, it would not have been much, being an average of less than £10 per head per annum! But of the above amount one-third was spent on purchasing land and erecting buildings, while the remainder was expended upon printing, postage, telegrams, local travelling, divisional headquarters and care of our sick and wounded. The officers were unpaid and the majority of them received their food and support from the people among whom they laboured.

This then you will see is no mere theory. Here you have actual facts, and there is no reason why others should not go and do same. Do not say that the ideal is too high and that we are expecting too much. That would be a grievous libel on Christianity. Cannot the love of Jesus be as strong an incentive to sacrifice as the vain desire of accumulating merit to which you refer? Thousands shall rise up and prove to you and to all the world that this is no mere day-dream, and that the pure love of God shed abroad in our hearts can enable us to surpass the greatest achievements of fanaticism, and to plant the gospel banner in every nook and corner of the world.

I am, dear Sir,
Yours for the Salvation of the Indians,
F. DE. LAUTOUR TUCKER.

December.

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SIR,—For the furtherance of our common cause I would like to suggest two things.

First.—That a Missionary meeting organised and platformed by the different Missionary societies be held in the Town Hall once every year say in February after the style of the Exeter Hall May meetings. There of course each Society has its own meeting, but for other manifest reasons apart from our comparative weakness out here, it would be much better to have an amalgamated meeting. The best executive would probably he the Missionary Conference or the Ministers representing the missionary bodies. A collection should be taken for missions and divided to the interests of each society.

Second.—That similarly an amalgamated meeting of all the Sundoy-schools be held at the Town Hall with a Service Song or some other musical effort, similar to those most attractive ones, held at the Crystal Palace. The financial results could be given in shares to the different Sunday-schools.

The ideas are new for Bombay perhaps, but at home they are old, tried and very successful. I have purposely abstained from saying anything in detail, as to the many advantages which would result, preferring to throw out the suggestions for the consideration of your readers, who if they approve of them will doubtless show the advantages. For the same reasons I have not sketched complete scheme. It is too late for this year or season I suppose to do anything for the Sunday-schools but I certainly think something could be done against next February for a grand and interesting missionary meeting.

Yours &c,
GEORGE W. CLUTTERBUCK,
Wesleyan Chaplain.

Bombay, 7th December, 1887.

## NOTICES.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

REV. H. C. STUNTZ, of Bangalore, will preach in the Grant Road Church, to-morrow, at 6 p m.

AMERICAN MISSION CHURCH.
BHENDI-BAZAAR, JAIL ROAD.—Rev. Tukaram Nathuji, Pastor. Sabbath School at 9 A. M. Preaching service at 4 P. M. Both in Marathi.

MRS. LEAVITT, of the World's Woman's Christian Temperance Union, will speak at the Framjee Cowasjee Hall at 4-30 p. m. to-day. Subject: "What can we do about it?"

SEAMEN'S REST.—PRINCE'S DOCK.
SERVICES every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited.

REV. H. C. STUNTZ, Principal of Baldwin High Schools, will be leaving Bombay for Bangalore on Monday, December 19th, and desires to assure parents who intend placing children in those schools for the coming year that he will be happy to meet their children at intervening points, and bring them with him.—Address him in Bombay care of Rev. J. S. Stone, M. D., Grant Road.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
On Sunday (11th inst.) morning and evening, Mrs. Leavitt will deliver two addresses in the Baptist Chapel, Bellasis Road. Subjects: "The Body the Temple of the Holy Ghost," and "Sir, we would see Jesus."—Services commence at 11 a.m. and 6 p.m.

WESLEYAN METHODIST CHURCH.
*Sunday, December 11th*, 1887.
Colaba—Colaba Causeway, 11 a. m. and 6 p. m.
Rev. G. W. Clutterbuck.
Sunday-school, 4-30 p. m.
Byculla—Next to Victoria Gardens, 11 a. m.
Mr. Francis Patell. 6 p. m. Mr. John Staples.
Sunday-school, 4-30 p. m.
Parel—Elphinstone Road, 9 a. m. Mr. W. Lane. 6 p. m. M. Francis Patell.
Sunday-school 4-30 p. m.
Cordial invitation to all.

METHODIST EPISCOPAL CHURCH
APOLLO ST., FORT.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.
GRANT ROAD.—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.
MAZAGON.—Church services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.
VERNACULAR SERVICES at Grant Road Church, 7-30 a. m and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Moody Bay, 3 p. m.

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SUNDAY SCHOOL CONVENTION.

IT is proposed to hold a Convention of the Indian Sunday School Union about the 10th of Jan., 1888, at Cawnpore. A circular will be sent to the different Missions; meantime this notice is given that all may be prepared to send representatives. No delay should be made for further instructions. Important questions are to be presented as the perpetuation of this Union. The securing a man for this work, to do for the India Sunday-school what Dr. Vincent has done for it in America, and what Dr. Murdoch has done for the Christian Vernacular Educational Society in India. *Missionary* and other periodical please copy this note.—E. M. WHERRY, T. J. SCOTT, *For Indian Sunday School Union.*

# Epitome of News.

## SATURDAY, DECEMBER 3.

—Nagoo Rama died on the 16th, and the Coroner's jury found that he had died of poison administered by a Policeman.

—The Government of India have recommended to the Secretary of State the grant of a special pension of £100 a year to Mrs. Wells, the widow of the late Comptroller of Burma. Mr. Wells, it will be remembered, was drowned in the early part of this year.

—Calcutta is exercised at the discovery that a large number of forged five-rupee notes have been in circulation for a long time. The imitation is excellent.

## MONDAY, DECEMBER 5.

—The Framjee Cawasjee Hall was crowded on Saturday to hear Mrs. Leavitt's address on temperance. The Hon. Mr. Telang presided and made some introductory remarks. The *Gazette* thus notices Mrs. Leavitt's address: Choosing as her subject India's Peril, Mrs. Leavitt spoke for an hour. The audience listened with rapt attention and frequently applauded. Dwelling on the immense evil which attended the liquor traffic, the lecturer depicted the amount of sin and criminality which was committed in America and England during the last fifty years. She quoted statistics to prove her statements. Touching on the destruction of life which was caused by intemperance, she showed that total abstainers lived longer than intemperate people. Mrs Leavitt verified this by a reference to certain figures which appeared in a London newspaper recently, which showed that insurance companies charged abstainers less premium on their policies than they did on non-abstainers. She proceeded to say that whereas an abstainer's life averaged sixty-two years, non-abstainers were credited with only forty-two. Deducing arguments from these and other figures which showed the mortality of England and America, the lecturer urged upon the people of India to give heed to the temperance question and by their united voice to pray Government to abolish the liquor traffic, which, she said if allowed to take root, in India, would prove its peril and ruin. The proceedings concluded with a vote of thanks to Mrs. Leavitt.

—We have been favoured with the *Indian Railway Travellers' Guide*, for December, published at the *Bombay Gazette* Office. Price, 8 annas.—Also with the G. I. P. Railway *Monthly Guide* for December. Price, one anna.

—From a letter in the *Bombay Catholic Examiner*, touching a visit of Archbishop Colgan:

"The party returned to Nagpur the same evening and were entertained by the members of the Young Men's Christian Association to a drama entitled "Monsier de Chalumeux" which was well sustained. The play was a very entertaining one and from the repeated applause which greeted the performances of the young men, it was evident the audience were greatly amused, and highly appreciated the entertainment. The young men deserve to be congratulated on the success of their first appearance on the stage, but we hope that this is merely a prelude to many others which are to follow. At the conclusion of the play' his Grace thanked the Rev. Father Pelvat and the young men for the great pleasure which the performance afforded him and those who witnessed it. He complimented the young men on their good performance and said that with a little more practice, he was sure they would become adepts in the histrionic art."

The Y. M. C. A. here mentioned must be in the R. C. Church.

—*Times of India*: A correspondent writes: The Telegraph Examination, for promotion from the average to good and superior grades, will be held in April next; candidates desirous of competing have been asked to have their names registered by the 15th proximo. The test for code and figure signalling has been intentionally made next to an impossibility for the men to pass in. It is positively asserted that barely 5 per cent. will pass, and those who may succeed will find both the technical and educational subjects equally as difficult to take up. Members of the good and superior grades have also been warned that in the event of their failing to pass in the code and cipher test by the 31st March, 1888, they will not be allowed to retain their grades, in other words, their pay varying from Rs. 32 to Rs. 35 per mensem, will be reduced, while a reduced rate of pension to the men who have already put in service for retirement, will also follow.

—The Committee of Ratepayers, through their Secretaries, Messrs. D. Gostling and Mr. Furdoonjee M. Banaji, have addressed Government in regard to the new Municipal Act, which it thus characterizes: The Bill proposes to introduce radical changes of a very retrograde character by arming the Municipal Commissioner with powers which he does not, and, as an executive officer, ought not to possess and on the other hand by depriving the Corporation and the Town Council of the powers hitherto vested in them. * * * It makes the Commissioner his own master and gives no safeguard of appeal to the residents and ratepayers of Bombay against the acts that may be done by him in the exercise of those powers. The Committee most earnestly and respectfully submit that it is dangerous to vest in a single executive officer, such unlimited powers over the interests and property of the ratepayers of such a growing city as Bombay, and the exercise of them must result in injury to the latter and in certain discontent among the great body of the people living in Bombay.

—*Subodh-Patrika*: After all the agitation that was carried on by a portion of the press, the Government Central Press is not to be abolished. It will be located for the present in the same building where it now is, till April 1888, after which it will be removed to the Barracks, and a new building will be erected for its accommodation elsewhere.

## Tuesday, December 6.

—Out of 67 candidates who presented themselves for the LL.B. Examination twenty-six candidates were yesterday declared to have passed the examination.

—It is remarked that Mussulman pilgrims returning to Constantinople from Mecca bring with them slaves of both sexes, procured by them at the request of friends. The Ministry of Police, notwithstanding the prohibition by the Sultan, feigns ignorance, and tolerates this illicit traffic. By the aid of pilgrims the regular slave-traders carry on their nefarious business. It is believed (the Constantinople correspondent of the *Times* says) that this convenient pretext of pilgrimage to holy places is largely resorted to for the promotion of slave-dealing purposes, with practical impunity.

—*Bombay Gazette*; London: The week now closing will be found in after days to have been even more notable in science than in politics. Yesterday at the rooms of the Royal Society Mr. Norman Lockyer described a series of most intricate and arduous researches respecting the physical constitution of the universe, and set forth his deductions therefrom. Mr Lockyer has advanced our astronomical knowledge by many leagues. After making all allowance for the exaggeration with which men are apt to regard any discoveries made in their own line I think I am not going too far when I say that the spectroscope in Mr. Lockyer's able hands is solving the most difficult problems of the universe and making plain the hitherto impenetrable darkness of interstellar space. We can now perceive that the void between stellar systems is no void at all, but is strewn with the stuff of which worlds are made. The chain of experiment seems to be complete in placing beyond question the fact that there is identity of structure in meteorite, comet, nebulæ, sun and planet. The unit is meteorite, and the progress upwards is as just described. By the force of gravitation single meteors collide and coalesce, groups thus formed in their turn are subject to the influence of gravity, and so on to an ascending scale, until one may reasonably imagine the collision of worlds and new systems evolved. Mr. Lockyer himself says on this point:—"In recorded time there has been no such thing as a 'world on fire' or the collision of masses of matter as large as the earth, to say nothing of masses of matter as large as the sun; but the known distribution of meteorites throughout space indicates that such collisions may form an integral part of the economy of nature." Two of the most striking facts connected with the conclusions now announced are the enormous extension of our ideas of time, and the vast number of meteors in the universe. As respects the latter take only the portion of space through which our world moves in twenty-four hours. In this space of time we are subjected to a bombardment of luminous meteors which a calculation puts at twenty millions, "each of which in a dark clear night would present us with the well-known phenomenon of a shooting star." Besides these, there are minute meteors, too small to become luminous in contact with our atmosphere; these, it is estimated, number four hundred millions of meteorites falling upon the earth's surface daily.

—Intelligence of the death of Captain Allen Russell, Superintendent Prince's Dock, Bombay, has been received from Melbourne.

—A Brussel's telegram says the mail from Congo is just arrived, and brings intelligence that Tippoo Tib has not fulfilled his promise to send reinforcements from Stanley Falls to Mr. Stanley's rearguard at Yambuya. This means one of two things—namely, treachery or powerlessness, owing to the opposition of the inimical Arab tribes. With regard to the latter, it is reported that they are well armed with German rifles of a new pattern, and are strongly entrenched. It is also rumoured that fighting has taken place between the natives and Mr. Stanley's company, and that the rearguard of the relief expedition under Mr. Bartelot is cut off from the main body. This statement, however, is from private sources, and is not borne out by official intelligence.

All is going well in the Lower Congo State. The Telephone has been introduced there by the Government.

—*Times of India*; Lahore, 5: Captain Hart, 2nd Dragoon Guards, last Saturday, while practicing in the Gymnasium at Umballa, fell and sustained injuries which resulted in his death.

—The New York *Evening Post* publishes the following: "Anarchism is greatly swelling the numbers of the new American party, which, it is claimed, will soon make itself a power in the country. Its members say that the movement is simply intended to support and protect Americanism, to uphold American ideas of law, order and education, and to stop the import of lawless elements and all chance of an Anarchist uprising. The party is also in favour of a period of fourteen years for naturalisation, with possibly an educational clause, and American lands for American occupiers. It opposes the application of public funds to sectarian uses, and advocates the protection of a free school system. The party proscribes no one on account of his religion, birthplace, colour, or condition, and only asks the aid of all desiring to promote the welfare of the country and to perpetuate its institutions. A welcome is extended to all, foreigners only being subject to exclusion, as the party wishes to keep out the scum with a view to suppressing Anarchism."

## Wednesday, December 7.

—*N. Y. Evangelist*: "Trust" companies are the order of the day. We have had the Oil, the Whiskey, the Salt, and other "Trusts," and now we are to have the Lead Trust and the Sugar Trust. The object of these "Trusts" is to secure a monopoly of the industry, so that the supply can be controlled and consumers forced to pay arbitrary profits or go without.

—The annual report of the Wesleyan Sunday School Union shows a net increase for the year of seventy-nine schools.

—*Overland Mail*; Nov. 18: The Governor-General of the Caucasus has issued a decree expelling all Jews from Tiflis. There are 6,000 Jews in the city. This cruel measure is shortly to be extended to the whole Caucasus.

Johann Most, the Anarchist agitator, was yesterday arrested for his speech last Saturday, urging vengeance on the Governor of Illinois and the judges and jury who tried the Chicago Anarchists. On the occasion in question Most spoke in German, but his utterances were reported by two German policemen who were present.

At Norwich Assizes on Nov. 15 the Rev. A. E. G. Cooper was charged with the murder of his vicar, the Rev. W. M. Farley, at Cretingham, on Oct 2. It was proved that the prisoner had been confined in two private lunatic asylums, and that he had shown signs of homicidal mania. The jury found that the prisoner was insane at the time he committed the murder, and he was ordered to be detained during her Majestey's pleasure.

A story is told of how Rubini was once asked to sing at an evening party. He consented on one condition—that he should be allowed to sing in a small card-room adjoining the large salon where all the company were assembled. Presently his voice was heard in the pathetic air of "Il piu tristo fra i mortali," from the third act of Sonnambula. At the end of the song half the audience were moved to tears at the exquisite way in which it had been rendered and the sentiment artist had thrown into its execution. It subsequently appeared that he had been playing an exciting game of cards while he was singing.

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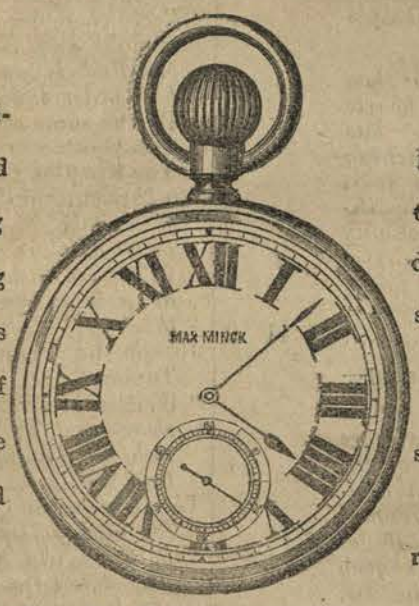


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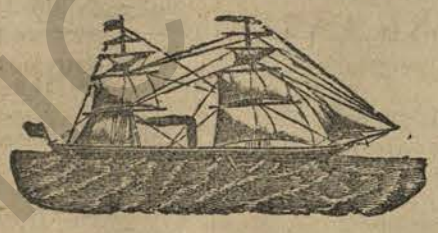

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